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Misleading Names.

Oftentimes misleading names are applied to certain things, giving them a degree of importance and an assumed dignity at the expense of those things to which the names properly belong. In religious matters naming things properly, besides speaking the truth, prevents misconception and the use of certain names and words to represent things with which they have no connection. Thus the word baptism has now, under the Christian dispensation, no connection with water applied, either in a sprinkling or dipping manner, to infants or adults by priestly hands once in a lifetime, but entirely has reference to those inward washings and cleansings —the effect of the Holy Spirit in the hearts of men. It is not an operation once for all performed on the outward man with earthly water, but one continually necessary for the inward man so as to promote his individual purification and his growth in the Christian life. Striking, as it does, as an axe at the root of sin and misery, making pure the heart—the fountainhead whence all thoughts, words, and deeds spring; it is that baptism which John the Baptist declared was to come when his, whose symbol was water, had ceased to be, and which, being Christ's, was to continue always, and to be performed with the *Holy Ghost and fire*, instead of water; "thoroughly purging the floor, gathering his wheat into the garner, and burning up the chaff with unquenchable fire."

The word "church" has no connection with any building, adorned and beautified, that people's eyes may be gratified and their proud hearts made prouder through thus publishing their wealth abroad in architectural magnificence, in which a stone or wooden box, or whatever else it may be made of and adorned with, is placed, and a man, in priestly array, set therein to open his mouth and shut all others, but it has reference solely to that for which Christ shed his blood; which He sanctified; the pillar and ground of the truth made up of living stones, living members—a spiritual household: the real and only Church of which Christ can be the Head. Lavishing thousands or tens of thousands on buildings cannot make them churches, but they that assemble therein may become capable of transforming themselves, by worshipping God in spirit and in truth, into a company of true believers, and a portion of that great Church, having its existence anywhere, which Christ shed his blood to redeem. Seeing that the buildings are simply places where persons gather themselves together as assemblies, in meeting-houses, synagogues, and halls, and as the people assembling therein are merely a mixed motley multitude and not the Church, or a portion thereof, until they have been called out of the world, and from its lusts and vanities, why should such buildings have complete recognition because of their costliness, full appreciation because of their grandeur, and benighted adoration, idolizing them as completely as a graven image of old, unless it be to please those who complacently and admiringly behold theatric exhibitions of the dramatic Christianity of the organ and aisle, performed in priestly and canonical robes by a presumed man of God, in an assumed House of God or Church?

The term "Word of God" should not be applied to the Bible, because it is one of those terms by which Christ is spoken of in Holy Writ and by which his Power and Spirit is vouchsafed to men. The Bible may be more correctly named the Holy Book, the Sacred or Inspired Scriptures instead of the "Word of God," thereby taking nothing away which it at present possesses, nor detracting from anything else to give it an assumed dignity.

The "Word of God" oftentimes came to good and holy men of old as is recorded in Scripture, but it could not have been the Bible, as it was not then in existence, but it must have been the Power or Spirit of God, or a measure thereof. The "Word of God" is also mentioned as growing and multiplying, inferring, not an increase in the number of Bibles, but an increase in the number of men, in whom that "Word" or Power, or Spirit, was not only being sown, but taking root, and bringing forth fruit abundantly. "Stand thou still awhile," said Samuel to Saul, "that I may show thee the 'Word of God,'" which was not to show him any scriptures then in existence, but to tell him what was about to happen, having been previously revealed by God to Samuel.

"All flesh is grass," the Prophet Isaiah declared; "the grass withereth, the flower fadeth, but the 'Word of our God' shall stand forever." How apparent is this to the contemplative mind musing where "heaves the turf in many a mouldering heap," where generation after generation of the children of men have withered and faded away in the narrow house beneath, where dust returns to the earth as it was, but the spirit unto God who gave it. Yet in all these, in their mortal day, their allotted span, wherein the mortal makes the immortal man, there could dwell a measure of that everlasting Word of God—not Bibles—not the Scriptures which only partly existed in Isaiah's days—but that deathless principle, that good seed sown by the sower, that "sword of the Spirit, which is the Word of God," and which is "quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of the soul and spirit, of the joints and marrow, and is a discerner of the thoughts and intents of the heart:" that which existed since man was placed on the earth exists now, and will ever continue to exist, because it *shall stand forever*. "Man is a composition of both worlds," writes Wm. Penn: "his body is of this world, his soul of the other world. The body is the temple of the soul, the soul the temple of the Word; and the Word the great temple or manifestation of God. By the body the soul looks into and beholds this world; and by the Word it beholds God and the world without end."

This principle of light, life, and immortality cannot be found in *books*, nor yet in *learned men*, but must be sought for within ourselves, in the silent chamber of each individual heart, hid from all human eyes, though there it is too often overlooked, the voice is too still, the seed is too small, the light shineth in darkness: still it is there alone each one must look for the lost piece of silver, must obtain that pearl of great price, and find out what Pilate wanted to know, namely, Truth. Having found and retained them, the temple may then be built for the abiding presence of the "Word of God," which will lead from darkness unto light, and from the power of Satan unto God. "Ah, my dear friend," again writes Wm. Penn in another place, "thou knowest this Word, yea thou hast felt it. O, hide it in thy heart! treasure it up in thy soul, and love it and abide with it forever. Alas! whither shouldst thou go? This hath the words and is the Word of eternal life: daily therefore watch and wait, that thou mayst be grafted more into it, that thou mayst live and grow by the nature and life of it; and that it may grow in thy heart, as it grew among the first Christians, the holy followers of the persecuted Jesus. And when it searcheth thy wound, and cutteth away thy dead flesh; yea when it separates between the soul and the spirit of this world, and divideth between joints and marrow, when it cutteth off thy right hand and plucketh out thy right eye; O watch unto prayer, and pray that thou mayst endure! O keep the holy presence of this pure and living Word; and this very Word will keep thee in the hour of thy sharpest trials and secret tribulations! All virtue is in it. It is a tried Word, a sure refuge; the staff and strength of the righteous in all ages. It was David's teacher and buckler, a light to his feet and a lantern to his path. Walk thou in the light thereof and thou shalt not stumble; in this Word is life (as in the root) and this life is the light of men. They that receive and love the light of it, will therein receive Divine life from it to live to God. . . Hear its voice only and follow it, for it bringeth the soul to the eternal habitation of rest and glory. Yea when all flesh shall wither, and the beauty thereof fade away, this Word and they that are grafted into it, shall abide forever. O that this may be *thy choice* and it shall be thy *diadem* and thy *eternal crown of glory*" (Penn's "Travels"). Thus if it means that great principle implanted by the finger of the Deity in those eternal souls which He has formed, it cannot be truthfully used to designate the Bible or Sacred Scriptures, which are, as it were, merely the effluence of that Word and the writings of those who were inspired by the Word of God, to write

concerning the Lord's dealings with them and towards the children of men, thereby leaving us those Sacred and Inspired Writings, but not the "Word of God."

The Word of God is a Name used in Scripture to designate God or Christ, as well as that which proceeds from them permeating the eternal souls they have formed. "That which was in the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of Life," so wrote the beloved disciple when speaking of "the Word that was made flesh and dwelt among us;" in whom also "was life, and the life was the light of men," even that Word which was in the beginning, was with God, and was God. By which also Peter wrote "the heavens were of old and the earth standing out of the water and in the water," . . . and "the heavens and earth which are now, by the same Word are kept in store." "Through faith we understand," wrote Paul, "that the worlds were framed by the Word of God; so that things which are seen were not made of things which do appear." Again, in another place, after describing the Word of God as "quick and powerful," he states that "neither is there any creature that is not manifest in his sight: but all things are naked and open to the eyes of Him with whom we have to do." And in Revelation it is written, "He was clothed with a vesture dipped in blood; and his name is called the Word of God," and on his vesture and thigh He hath a name written, *King of kings and Lord of lords.*"

"Thou art the source and centre of all minds,
Their only point of rest, eternal Word!
From Thee departing they are lost and rove
At random without honor, hope or peace.
From Thee is all that soothes the life of man,
His high endeavor and his glad success,
His strength to suffer, and his will to serve.
But O! Thou bounteous Giver of all good,
Thou art of all Thy gifts Thyself the crown!
Give what Thou canst, without Thee we are poor;
And with Thee rich, take what Thou wilt away."
—*Cowper.*

Permitting no longer mere sprinkling with or dipping in water to obscure Christ's Baptism, that of the Holy Ghost and fire; permitting no longer mere buildings formed of stone, lime and wood, with or without ornamentation, to be called churches, and a motley mixed multitude to be called the church; permitting no longer a book to appropriate a name not its own, obscuring the existence of these things to which that name properly belongs, and which in Scripture are designated the Word of God; it becomes necessary for all to be baptized with Christ's baptism, and to become members of that Church or spiritual household gathered, as it may be, together anywhere and not necessarily in buildings, which priests and people alike misname churches; and, it is also necessary, never to lose sight of the fact that "the Word of God by which the heavens were of old, and by which they are now kept in store," cannot be bound within the covers of a Bible, but is nevertheless being offered to us, and sown in us, daily as that living bread and good seed, coming from and leading up to God. W. M. A.

Bishopton.

No children of Light but by believing in the Light; no sons of God but by receiving Christ and by being led by his Spirit; no coming into all truth but by being led by the spirit of truth; no true knowledge of God but from his light and Spirit.—*George Fox.*

For "The Friend."

Chief Justice Waite.

Died, at his residence in Washington, D. C., Third Mo. 23d, 1888, Morrison R. Waite, Chief Justice of the Supreme Court of the United States. Thus, after a short illness, and a long and well-spent life, this eminent man was called away from works to rewards. He was born in Connecticut in 1816, was educated at Yale College, graduating therefrom in 1837. He studied law in his father's office, and after being admitted to the bar removed, in 1839, to Maumee, Ohio, where he successfully practised his profession. He served two terms in the Ohio Legislature and was President of the Convention to amend its Constitution.

In the Geneva Arbitration he was selected as one of the counsel of the United States, and delivered a written article before that tribunal. He was comparatively unknown to the general public, and his nomination by President Grant as Chief Justice of the United States was, therefore, a surprise to the country. He was unanimously confirmed by the Senate, First Mo. 21st, 1874, and has since discharged with scrupulous fidelity the responsible duties of that high office.

On his death being announced in the Senate Chamber, Senator Edmunds arose and said (the Senate Chamber being unusually hushed): "Mr. President, on the 21st of January, 1874, Chief Justice Waite received his commission, and took his seat as presiding officer of that great tribunal, and for now more than 14 years, partially in times of great excitement and difficulty and struggle, and through a career in that Court, and out of it, embracing questions of the widest importance to human rights, both of life, liberty and property, the Chief Justice has been the conspicuous figure in the Jurisprudence of this nation, and perhaps not less conspicuous in respect of the jurisprudence of the whole world. His career is ended for this life. It has been touched in these fourteen years by no stain, by no reproach, by no fault or failing, either official or personal: upright, brave, even-minded, impartial, patient, affectionate, kindly as a citizen, and in every walk of private life he has filled his career with honor, great honor to himself, and with infinite benefit to his country." A noble tribute to a noble man.

Some years since a Friend entered the Supreme Court-room in Washington with his hat on: before he had taken his seat, he was approached by the colored janitor and civilly requested to remove it; on his declining to do so, the janitor said "the Justice wishes you to take off your hat." The Friend then withdrew. On his return to his home he wrote Justice Waite a letter explaining Friends' views on the subject, and assuring him that he meant no disrespect either to himself or to the Court; and by return of mail received the subjoined dignified and courteous reply:

Washington, D. C., April 22d, 1884.

Dear Sir: I am very much obliged to you for your letter of the 18th of the present month, as it gives me an opportunity of explaining and apologizing for the occurrence of last week. I saw you when you came into the court-room with your family, and at once recognized your profession. I did not expect you to remove your hat, and would not have had you do so if I could. It is my good fortune to have among my best friends many members of the religious society to which you belong, and I have the highest respect for your principles and your belief. I saw the janitor when he got up to go to you, but I supposed he would at once accept the excuse I knew you would give, and permit you to remain covered. I was mortified, however, to find that he did not, and would have stopped him at once, if I could have done so without attracting more attention than I thought would be pleasing to you. I sincerely regret what happened, and if you or any of the members of your family again visit Washington, I hope to see you or them personally and to make your acquaintance. The janitor who spoke to you has been long in the service of the Court, and I have never had occasion to find fault with him before. It is a rare thing for one of your profession to remain covered while in the room. He has his instructions now, so that none of your Society need have any fear of your experience if they favor us at any time with their presence. Very sincerely your friend,

M. R. Waite.

After this, the testimony of a member of our Society was refused in the Supreme Court of the State of New York, because he was not willing to remove his hat; and Chief Justice Waite was written to, to know whether he would object to having his letter used in connection with that case. He replied, "My letter to you was not written for publication or public use, still I have no objection to your referring to it in the course of your correspondence with the New York judge, if you think it will serve any useful purpose. I retained no copy of what I wrote, but am sure there is nothing in it that can be offensive to any other court which takes a different view of the subject."

The above letters show very fully the kindly nature of his character, and his desire to do what he believed to be right; it is to be hoped that, with Divine assistance, the head of our nation may be enabled to choose a worthy successor to that high office so long and worthily filled by Morrison R. Waite.

Palestine in the Time of Christ.

DEATH AND BURIAL.

The following were the usages of the inhabitants of Palestine in the first century. Immediately after the decease, the body was placed in an "upper chamber" the hands and feet were swathed in linen bands, and the head bound about with a napkin. The whole body was then wrapped in a winding sheet, and perfumed with myrrh and aloes. These perfumes were afterwards placed beside the corpse in the tomb. This was done especially when the burial was hurried, and there had been no time for embalming. The body thus prepared was placed in an open coffin, or rather upon a bier, called a *Mittah* (bed) or *Eres.*

The bearers lifted the *Mittah* on their shoulders. The relations and friends followed with noisy demonstrations of grief: those loud lamentations in which the Jews so freely indulged. They uttered terrible cries, rolled on the ground, tore their garments and threw dust on their heads. They did more: They did not confine themselves to those manifestations which might be sincere as coming from the relations and friends, but they engaged professional mourners who wept and uttered piercing cries. They also hired musicians who played lugubrious airs on the flute. The poorest Israelites was obliged in decency to have at least two players on the flute and one hired mourner at the death of his wife. "If he was rich," says Maimonides, "he did everything in a style worthy of his rank."

For "The Friend."

Incidents and Reflections.—No. 143.

PRESERVATION FROM DANGER.

An incident related in the life of John Roberts or Hayward, shows in an interesting manner the care of the Lord over those who are sincerely endeavoring to be faithful to that which He requires of them. It was a time of much persecution in England on account of religion; and John had been unjustly and illegally committed to prison by one of the magistrates, who was very abusive, and even spoke of cutting his throat. In the evening his uncle, who was one of the Justices, came to the prison, and gave him liberty to go to his own home, until the time of the next assizes. Accordingly on the morrow he went home. His son who relates the account says:

"In the night, a concern came upon him with such weight that it made him tremble. My mother asked the reason of it; he answered, 'The Lord requires hard things of me; if it would please Him, I had rather lay down my life than obey Him in what He requires at my hands.' To which my mother replied, 'If thou art fully persuaded the Lord requires it of thee, I would not have thee disobey Him: for He will require nothing of us but what He will enable us to go through; therefore we have good cause to trust in Him.' On which he said, 'I must go to this *John Stephens* who is my great enemy, and sent me to prison, where he said he would secure me; and as my uncle *Solliss* in kindness has given me leave to come home, I can expect no more favor from him, if I now go and run myself into the mouth of my adversary. But I must go, whatever I suffer.'

"He arose and prepared for his journey; but durst eat or drink nothing. When he mounted his horse, the command of the Lord was to him, 'Remember Lot's wife, look not back.' So on he rode very cheerfully eight or nine miles, till he came within sight of the justice's house; and then he let in the reasoner, who reasoned him out of all his courage, presenting to his mind, that his uncle Solliss and his neighbors would say, 'He had no regard for his wife and family, thus to push himself into the hands of his greatest enemy.' This brought such a cloud over his mind, that he alighted off his horse and sat down upon the ground, to spread his cause before the Lord. After he had waited some time in silence, the Lord appeared and dissipated the cloud, and his word was to him, 'Go, and I will go with thee, and will give thee a thrashing instrument, and thou shalt thrash the mountains.' Now he was exceedingly overcome with the love of God: and I have often heard him say, he was filled like a vessel that wanted vent, and said in his heart, *Thy presence is enough*, and proceeded to the house with great satisfaction.

"He was soon called [into the justice's room]; and my father no sooner saw him, but he believed the Lord had been at work upon him; for as he behaved to him with the fierceness of a lion before, he now appeared to him like a lamb, meeting him with a pleasant countenance, and taking him by the hand, said, 'Friend Hayward, how do you do?' My father answered, 'Pretty well;' and then proceeded thus; 'I am come in the fear and dread of Heaven, to warn thee to repent of thy wickedness with speed, lest the Lord cut the thread of thy life, and send thee to the pit that is bottomless. I am come to warn thee in great love, whether thou wilt hear or forbear, and to preach the everlasting gospel to thee.' The justice replied, 'You are a welcome messenger to me; that is what I have long desired to hear.' 'The everlasting gospel,' returned my father, 'is the same that God sent his servant John to declare, when he saw an angel fly through the midst of Heaven, saying with a loud voice, "Fear God, and give glory to his name, and worship Him who made heaven and earth, the sea and the fountains of water."' The justice then caused my father to sit down by him on his couch, and said, 'I believe your message is of God, and I receive it as such. I am sorry I have done you wrong; I will never wrong you more. I would pray you to forgive me, and to pray to God to forgive me.' After much more discourse, he offered my father the best entertainment his house afforded; but my father excused himself from eating or drinking with him at that time, expressing his kind acceptance of his love; and so in much love they parted."

While John Roberts was from home on his visit to Justice Stephens, his wife went to a meeting appointed the same day by William Dewsbury. But she was under so much mental exercise on her husband's account that she could receive but little benefit from it. After the meeting was ended, William Dewsbury walked to and fro in a long passage, groaning in spirit; and by and by came up to the wife, and, though she was a stranger to him, he laid his hand upon her head, and said, "Woman, thy sorrow is great; I sorrow with thee." Then walking a little to and fro as before, he came to her again and said, "Now the time is come, that those who marry must be as though they married not, and those who have husbands as though they had none; for the Lord calls for all to be offered up." By this she saw the Lord had given him a sense of her great burthen; for she had not discovered her exercise to any; and it gave her such ease in her mind, that she went home rejoicing in the Lord. She no sooner got home, but she found her husband returned from the justice's, where his message had been received in such love as was far from their expectation; "the sense of which," says the narrative, "much broke them into tears, in consideration of the great goodness of God, in so eminently making way for and helping them that day."

Although in this case the Lord was pleased to deliver his servant from the apparent danger; yet it would have been no just cause for complaint if He had permitted the justice again to send him to the jail from which he had just been delivered. In those days, there were thousands of his fellow professors, who suffered cruel imprisonments and other hardships, for their faithfulness to the commands of their Divine Master. But these were not forsaken; and often the prison house was made as a sanctuary, where heavenly peace, comfort and joy consoled these saints amid their outward afflictions. And when, as many times was the case, they sank under the unhealthy influences of their confinement, they found it was the blessed means of more quickly introducing them into the company of saints and angels, and the spirits of just men made perfect, where they could join in the song of thanksgiving to Him who had redeemed them. The Almighty Ruler of the Universe will carry out his own plans in his own way and time; and no efforts of man can thwart them. What he requires of man is faithful obedience to his commands.

The Methodist records an interesting case, in which one who felt the convictions of Divine Grace could find no peace or settlement of mind, until he had been made willing to submit himself in all things to the Lord's government. It was a time of religious revival in the section of Ohio in which the man resided; and he felt with the others the need of the converting power of the Lord. As he wrestled in spirit for the blessing, the question presented to his mind, as to what he would do with his crop of corn. He was a farmer, and most of his neighbors sold their corn crops to the distillers to be converted into whiskey. He tried to dismiss the question from his mind, as one that was not his present concern. But whenever he attempted to pray to the Lord, the subject of his corn would come up; and the conviction was fastened upon him, that he could not expect to have a clean heart unless he was willing to give to the Lord a clean business. It was a close trial of faith and allegiance. For the man was in debt, and relied upon this crop to pay a mortgage which rested on his farm. The distillers were the principal, and in that neighborhood almost the only purchasers, and paid the highest price. Day after day as he struggled with his conviction of duty, his distress increased, and the cloud over him increased in darkness, until in his agony he cried out, "O Lord, I will sell no more corn to the distillers. It may rot in the cribs, or the fowls of the air may carry it off kernel by kernel." When he had thus yielded to the Divine requiring, great was the peace and joy that flowed into his soul.

This would have been an ample reward for his obedience, even if his corn had been altogether lost. But it was so ordered, that the succeeding summer was unusually dry. Crops were light in consequence, the price of corn nearly doubled, and his having been unsold in the previous winter was now needed for food, and was sold at an advance sufficient to pay off all his mortgage.

J. W.

For "The Friend."

The Sure Foundation.

We are told "that there is a Spirit in man (or in men), and that the inspiration of the Almighty giveth them understanding." And yet it is not of man, but of God, as it came by Him, and leads all to Him that will be led by it. It is called the candle of the Lord; so by the inspiration of the Almighty, or light from it, we have an understanding of heavenly things. And without this Divine Spirit of inspiration from the Almighty, how can we understand heavenly things?

This inspiration, or Divine light, shining in the dark heart of man, seems to be the great foundation for man to build his hopes for salvation upon. It is nothing short of Christ within, or the light within, which is the Christian's hope of glory; and with it we are enabled to understand the deep things of God. "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation." Does not this stone signify something solid, immovable, comparable to the Rock of Ages? And does He not say, He will lay it in Zion? Which term, Zion, is in the Old Testament synonymous to the word Church in the New Testament. But He says He will lay this stone there for a foundation. And what is a foundation good for, if it is not to build upon? So He lays the foundation, and it is our part to build upon it, or it will be laid in vain.

But it was a tried stone: and all who build upon it must be tried. And if we build with the right material, we will stand the fiery trials and the storms of time, though they may be permitted to beat at times vehemently, in order for our full purification. But whosoever believeth and buildeth on this foundation shall never be confounded, like the Babel-builders were; but shall grow up, and become as a pillar in the temple of the Lord that shall go no more out. So we have a sure foundation laid up for us; and if we build

not on it, but refuse or neglect the great salvation, the fault will be our own. And how shall we escape the just recompense of reward? But if the foundation which is laid in Zion, or in any of our different churches for us to build upon, be destroyed, what will the righteous do? But thanks be to God, the true foundation stands sure. For it is a foundation of many generations; and no other foundation can be laid than is laid, which is Christ Jesus, the Rock of Ages. This is the foundation that "the apostles and prophets built upon, Jesus Christ himself being the chief corner-stone." And I believe that our forefathers built upon the same. And that they, in the beginning, like the true Church were designed to be "a chosen generation, a royal priesthood, a holy nation, a peculiar people; that they should show forth the praises of Him who had called them out of darkness into his marvellous light."

But have we not abundantly left the sure foundation; and failing to dig deep because of the labor, have built upon the sand? and with materials that do not stand the fire, nor the storms of time? How is it with many now in our day who are professing to be founded upon the rock? Are we steadfast and immovable, always abounding in the works of the Lord? Or are we not, many of us, evincing that we are building on the sand? and ready to be tossed to and fro by the windy waves of popular forms? We have many hearers of the word, but where are the doers? The blessing is only on such as are obedient to God's commandments; and they are the only ones that are on the sure foundation. It is written, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

It was by disobedience to the commandments of God, that man lost his right to the tree of life, and to the garden and paradise of God; and it is now by being obedient to the spiritual commandments of God, in the heart, that the lost right is regained, and that man is placed back again on that foundation which is sure to all the obedient sons and daughters of Adam. So as the right to Christ, the tree of life, and to the garden and paradise of God, was lost by disobedience, it is now by obedience to the spiritual commandments of God in the heart, that this lost right is regained, and that we are placed back again on that foundation which is sure to all who obey Him.

It was not flesh and blood that revealed unto Peter this lost right to Christ. Neither can flesh and blood, nor all the books or colleges of men, savingly reveal Him unto us. But the revelation must come from the Almighty through his Spirit in man, which alone gives us a right understanding of heavenly things. Christ told Peter that it was upon this rock or foundation that He would build his Church, and that the gates of hell should not prevail against it. So the foundation of the true Church stands sure, while the churches of men often fail. Every man, whether he is a member of any outward church or not, or whether he has ever seen a Bible or not, may stand on the sure foundation. But while we have the inspiration of the Almighty in the heart as a guide, and are favored with the outward inspiration of his will through the Bible, we are thoroughly furnished unto all good works: as they perfectly harmonize and lead to the same blessed end. So we are without excuse. The Lord knoweth them that are his, whether they have the Scriptures or any outward gospel or not. But every man's works have to be tried in that great day, when "God shall bring every man's works into judgment with every secret thing, whether it be good, or whether it be evil." So let every one that thinketh he is standing on the rock, take heed lest he fall in the stormy times which are now trying us.

D. H.

Dublin, Ind., Third Mo. 3rd, 1888.

My principal method for defeating heresy is by establishing truth. One proposes to fill a bushel with *tares;* now, if I can fill it first with wheat, I shall defy his attempts.—*John Newton.*

For "The Friend."

DIVINE HELP.

Ps. xxxiii. 20.

Each day, dear Lord, more weak and unavailing
Our human strength appears;
One earnest cry to Thee is more prevailing
Than earth-bound quest of years.
One hour of childlike trust in thy upholding;
One hour of restfulness in thy enfolding;
Of patient waiting, while thy hand is moulding;
Should banish all our fears—

For Heavenly Love, it knoweth no neglecting—
Thy tenderness, ne'er ceased;
But still encircles, with Divine protecting,
The weakest, and the least.
Weighing each need—Thou, in thy own good pleasure,
From out thy never-failing house of treasure,
Doth grant supplies in overflowing measure,
And bid the hungry feast.

And in thy harvest-field, not rest, or doing,
Seemeth to us to choose—
If Thou be near, thy heavenly help renewing,
What should our hearts refuse?
For in this busy world to know thy stilling,
Thy hush in the soul's depths—doth make more willing
To passive lie, awaiting thy fulfilling
Be it, to teach, or use—

For we must own, our planning, our self-spending
Hath ofttimes been as naught;
And we would trust henceforth, thy comprehending
Thy loving care, and thought;
And resting here, in thy complete protection,
Thy love, thy mercy, thy Divine perfection,
Our hearts are filled with marvellous affection
For all thy grace hath wrought.

Each gift of earth seems dearer for thy giving;
Joy's service—Thy behest;
Life hid with Christ alone is worth the living,
His presence, truest rest;
So, tho' we shrink, still, weary not in moulding;
And tho' we faint, and fall, withdraw not thine upholding
Thro' storm and conflict; if in thy enfolding,
That way shall seem the best.

In the hereafter, eyes no longer holden,
That here have been so blind
And tear-dimmed oft, within the portals golden
Shall read thy purpose kind.
On every page of life, some blessed teaching,
Some kind reproof, or tenderest beseeching,
And nail-pierced hands, to feeble faith outreaching,
In love have inter-lined.

And where our stubborn wills have failed in learning,
Tho' hard we thought it then,
The pages missed; our Master backward turning
The lesson set again—
Thy love foresaw, *without complete perfecting,*
What blessings missed, what loss for our neglecting;
And pitying our weakness, our rejecting,
Thy help bestowed on men.

And not a day but Thou art standing, willing
Each need to comprehend;
And prove to us, how rich is thy fulfilling,
How constant to the end.
With bowèd ear, awaiting our confiding!
With out-stretched hand, to clasp our own in guiding!
And at thy side, a perfect place of hiding,
Our Helper, King and Friend!

Y. N. T.

Millbrook, N. Y., Third Mo. 8th.

Selected.

THE LOST SPRING.

Beaufort stands above our valley,
Stately ramparts fair to see;
And the Gervane far below it,
After rains it runneth free.

But for months no rain had fallen
On the parched and thirsty land,
Lay the pebbles of the Gervane
Waterless as desert sand.

The one fountain dwindled daily,
Scantly drop by drop it fell,
Scarce remained in all the village
Water in the deepest well.

Begging water, buying water,
Went the women all around,
When one day a man came running—
"Come and see what I have found!"

Down the hill he led them quickly,
Right across the river bed;
Paused where tumbled rocks lay scattered,
Huge blocks meeting overhead;

Stooped and showed where, in the shadow
Cool and dim, there lay a pool,
Brimming silent in the darkness,
Ever flowing, ever full!

As they drank, rejoiced and marvelled,
Thoughtfully remarked the Maire,
Half ashamed he seemed to say it,
"Always there was water *there,*

"Till the miners came who promised
To our doors its streams to bring,
And with mining and with blasting,
They just covered up the spring."

Said a woman gaunt and haggard,
Weary feet with toiling lame,
As her dull eye glowed and softened,
"Why 'twas here my mother came!

"Here I played a child beside her
Ere my time for toiling came,
She is gone to rest, poor mother!
But the spring is still the same."

Sisters, brothers, darkness lowers,
Hearts grow faint and hands grow weak,
Wander not afar for comfort,
Let me tell you where to seek.

Seek it where your fathers found it:
Jesus Christ is still the same,
Yesterday, to-day, for ever;
'Twas to Him your mother came.

—*World and Work.*

Taking a Coffin on a Honeymoon.

Concerning the death of Queen Caroline, the late Dr. Lushington used to relate the following anecdote: It was considered inexpedient (doubtless for political reasons) that her funeral should take place in England, and to Dr. Lushington was confided the task of conveying her body to Brunswick, to be interred in the place whence she came. The commission was a flattering one for so young a man, and doubtless carried with it some pecuniary advantages; but it came at a most inconvenient moment, for he was on the point of being married. What was he to do? Decline the commission, or ask leave to postpone the wedding? It was a delicate question, and one on which he felt it wise to take advice. "By no means postpone the wedding," said the friend whom he thus consulted, "rather ask permission to have it hastened on. The lady has plenty of spirit; go and put the case fairly before her, and tell her my advice to you both is to get quietly married at once, and start next day for the Continent, taking the coffin with you. Brunswick will be simply the first halting place on your journey, and then, having safely delivered over your charge, you can go on, and finish your honeymoon in Switzerland, or wherever else you please."

Lushington acted on this advice, and the suggestion was received favorably by the lady. The marriage took place, and the next day the young couple started, under these most original circumstances, for their honeymoon. They travelled post, of course, relays being provided on the road; but they had not gone many stages when the sound of galloping hoofs was heard behind. A messenger from the King? "His Majesty had received information that a most improper inscription had been placed upon the coffin. If this were true, it must at once be removed. His orders were imperative." There was nothing for it but to stop the hearse, and take out the coffin for examination. Upon it was found a plate bearing these words: "Caroline, the much ill-used wife of George IV." This being evidently the obnoxious inscription referred to, the messenger at once produced his tools, wrenched off the plate and galloped away with it to London. The coffin was then returned to the hearse, and the rest of the journey was completed without any further interruption. Many years after Dr. Lushington was called to the bedside of a dying man. "He had something on his mind," he said, "and could not be easy till he had made a clean breast of it. He was the very messenger who had been sent to wrench off the inscription, and, as nobody had ever particularly inquired after the plate, he had ventured to appropriate the same, under the idea that it might some day be of value as a curiosity. Of late, however, his conscience had been reproaching him for this act of dishonesty, and he had now sent for Dr. Lushington, that he might restore the stolen plate into his hands."—*From the Manchester Times.*

For "The Friend."

A Spring Ramble.

The weather in the latter part of the Third Month was unusually cold for the season of the year. Two or three days of thawing temperature, with a very moist atmosphere, suggested the thought that certain forms of winter Fungi might be found in a state of good development, for most of the members of that family love dampness. So on the 28th of the month, I wandered down one of the lanes that leads from the main street of our village to the fields lying to the south.

One of the first objects that attracted notice, was the green coating on bricks, walls and fences, often visible after a few days of fog and moisture. This was a form of *Lichen;* and when examined by a pocket lens showed a miniature pasture field of green leaves, very minute and very numerous.

In milder winters, it is not unusual at this season to find several of the early-blooming plants in flower, but to-day the only one that met my eye (save the maples on the side-walks of the street) was the Swamp cabbage or Skunk cabbage (*Symplocarpus fœtida*) whose large curiously twisted, purple, brown and yellow spathes had pushed their way through the sod of the meadow by the pathway. This plant has a large mass of long cellular roots, which penetrate the soil below the reach of frost, and warmed by the natural heat of the earth, make ready a supply of nourishment for the young shoot almost independently of the state of the air.

The chirping of the Robins, and their motions as they flew from place to place, or lighted on the ground and stood in their peculiarly erect position, were a pleasant indication that they thought spring had come, and that they might safely reckon on finding the earth-worms, which form so large a portion of their food. Suggestive of the worms also were the fresh mole-tracks, made by that "miner of the soil" in his pursuit of these and probably of grubs and other forms of insect life.

The notes of the Song Sparrow drew my eyes to one of these pleasant songsters, sitting on a small tree by the side of a rivulet. The top-knot that adorned the head and the dark hazel spots on the white breast, as well as its more retiring habits, sufficiently distinguished it from the English Sparrow, which makes itself quite at home in the busy haunts of man, and does not find it necessary to migrate, as do so many of our feathered visitors. In one of the trees near my dwelling are two bird-boxes, and each of these was taken possession of by a pair of English Sparrows weeks ago. We have been interested in watching their movements, and their frequent going in and out of the round door-way of their dwelling; but whether they have yet commenced building nests, I cannot say, although it is probable, as I have seen them tugging at the long blades of grass on a roadside bank.

The sweet song of the Meadow Lark (although not the first time it has been heard this season) indicated that another of our summer residents had come to enliven the open fields, in which it seems more at home than in the recesses of the woods.

I passed by the side of an osage orange hedge which had been cut down. Many of the short stumps that were left were ornamented with a pretty little fan-shaped Fungus (*Schizophyllum commune*) grayish-white above; and below varying in color from gray to light flesh-color. They were attached to the bark of the stumps by the small or handle end of the fan; and were covered with a dense coat of short hairs or projections, almost as fine and close as the fur of a mole.

Masses of green threads, more delicate than the finest of those spun by the art of man, were floating in the waters of a small stream I passed. These were specimens of Confervæ or Frog-spittle, as this plant is sometimes called. A specimen of it was placed under the microscope, which showed that the threads were hollow, transparent tubes, divided by cross sections into numerous cells, each of which contained a green mass. This green substance is that from which the spores or seeds are formed. In some of the tubes many of the cells were empty; showing that the spores had matured and passed out through the sides of the cells, as is the habit of these plants. There are some species of Confervæ in which the contents of the cells are purple or red, and it is the abundance of a variety of this kind, that sometimes colors large portions of the water of the Red Sea, and gives its name to that body of waters.

I did not expect to find much of peculiar interest in this walk; and in this respect I was not disappointed. Yet it confirmed the correctness of a sentiment which has often been felt and expressed—that there are few parts of the country so uninviting, but that the lover of Nature may find something in them to please and instruct, and that at almost any season of the year.

J. W.

For "The Friend."

Stars and Saturn.

This communication is offered as a sort of "pen picture" for the benefit of those who read The Friend, and feel an interest in learning some of the orbs of heaven without having a map of the stars, or other means of identifying them.

No one can mistake that brightest of all fixed stars which now adorns the southwestern sky soon after nightfall. It is Sirius, long known as the Dog Star. In looking it up with a telescope, and just before it enters the field of view, we see a silvery light, resembling the dawn of day from the morning sun. And when the star itself comes in, a wonderful gem is visible.

To the right and above Sirius, the grand constellation of Orion greets our view. The central row of three equi-distant stars was known as the Bands of Orion when Job wrote about the stars thousands of years ago. It is now generally called the Belt of Orion; and sometimes, in connection with a row of three smaller stars below the east one, the Ell and Yard. And it may fitly be called the Yard, because either two of the stars are one-and-a-half degrees apart, making the row three degrees (or three feet if you like), in length. Now this is a handy unit of measurement in estimating the distances of many of the stars. Observe that the bright red star above the belt (Betelguese) is three times the length of the belt from it; *i. e.* three yards or 9°; and that Rigel, the fine white star below, is 8° from the belt; the two being 17° (just over an hour) apart. See, also, a second magnitude star (Bellatrix) 8° west of Betelguese; and Saiph a star of third magnitude, 10° east of Rigel—how nicely they approach a fine parallelogram. The middle star in the small row below the belt points out the greatest nebula of the skies, which, when viewed through a telescope, is grand indeed. And this same star, observed with a power of 100, comes out a fine quadruple—4 pretty stars in the form of an irregular square, known as the Trapezium of Orion.

The interested Tyro, with even a small telescope and a good map, finds a rich field for study in this venerable constellation.

Above and east, Procyon, in the Lesser Dog, occupies the upper corner of a large triangle, which it forms with Sirius and Betelguese. Then look at the seven-stars, or Pleiades, high in the west; nearly midway between them and Bellatrix, red Aldebaran glitters in the V, or Hyades group. Above and southward are two stars ranging with Betelguese; they are Beta (north) and Zeta (south) in the upper confines of Taurus, the second constellation of the Zodiac. Now, from Betelguese through Zeta and Beta as much farther, bearing upward, we meet the brilliant star Capella in Auriga. The smaller star, 8° eastward is Menkalina. On the other side of Capella, about three times as far, we meet Algenib, the brightest of several stars in Perseus. Notice that Zeta, Tauri, Capella, Algenib, and Pleiades, form a very large trapezium. See two stars of third magnitude, nearly between Pleiades and Algenib—a little above; then below them, as far as they are apart, we locate Algol, a noted variable star. It is mostly of second magnitude, but every two days and 21 hours it changes from this to the light of only a fourth magnitude star—going through the whole change and back to its wonted brightness within eight hours. It stays in the fourth magnitude condition 20 minutes. Now take range from Sirius to Procyon, and nearly as much farther, you meet a bright silvery star, the planet Saturn, that far-off world, which is surrounded with a grand system of splendid rings and eight moons. I can hardly forbear now to allude to some telescopic powers requisite for viewing Saturn; a good spy-glass, 1½ inches aperture (clear diameter of object glass), worth about $8, will show the ring and one or two moons; but the ring looks little. A glass of 2½ inches aperture, cost $30, and magnifying from 45 to 80 times, will show the round

globe of Saturn and the oval ring very nicely. They still look small, but the parts are clear and easily seen. Of course telescopes from 3 inches to 4 inches aperture, and powers up to 200 or more, costing $100 to $200 or so, would give still larger and better views, affording much instruction. The pictures of Saturn with its several rings, &c., as shown in the books, are drawings taken with very large telescopes costing many hundreds of dollars.

If now the range of sight be turned northward toward Capella, about 15° from Saturn, we meet the southern twin, Pollux, and 5° further on, the other twin, Castor, a very nice double star when viewed with a power of one hundred. The "twins" are in Gemini—third constellation of the Zodiac.

I presume nearly all astronomical readers of THE FRIEND, know the Great Dipper; that the Pole star is 30° or two hours from the Pointers; but do you know the pretty constellation nearly as far beyond the Pole? it is Cassiopeia—sometimes called The Lady in her Chair.

W. DAWSON.

SPICELAND, Ind., Third Month 27, 1888.

Natural History, Science, &c.

Breathing in Insects.—"If we take any moderately large insect, say a wasp or hornet, we can see, even with the naked eye, that a series of small spot-like marks run along either side of the body. These apparent spots, which are generally eighteen or twenty in number, are in fact, the apertures through which air is admitted into the system, and are generally formed in such a manner that no extraneous matter can by any possibility find entrance. Sometimes they are furnished with a pair of horny lips, which can be opened and closed at the will of the insect; in other cases they are densely fringed with stiff interlacing bristles, forming a filter, which allows air, and air alone, to pass. But the apparatus, of whatever character it may be, is always so wonderfully perfect in its action that it has been found impossible to inject the body of a dead insect with even so subtle a medium as spirits of wine, although the subject was first immersed in the fluid and then placed beneath the receiver of an air pump."

Great Bear Valley Dam California.—One is spell bound when he examines this stupendous piece of work, and realizes the labor that it cost. All of the cement and other materials, excepting the granite, which was quarried near by, was carried by teams and pack mules 100 miles, and each barrel of cement cost $13 when delivered at the dam. It took a team two weeks to reach the Colton Railroad station, and the engineers and laborers lived in rudely constructed log huts for six months. The dam is built of big blocks of granite, ranging from a half ton to ten tons in weight, the majority being about four tons weight each. Its base rests upon a solid rock foundation, and its present height is about 60 feet, though it may be increased 20 feet without any risk of weakness. It is a curved dam, its length of arc being 300 feet, and its radius 345 feet. Its base is 20 feet wide, and from this it slopes to three feet wide at the top. It would stand twenty times its present pressure.

The lake or reservoir receives the drainage of 200 square miles. It covers an area of 4000 acres, three-fourths of which around the old lake was used as a sheep ranch until purchased by the Bear Valley Company. At the present height of water, 53 feet at the dam, there is a supply of nearly 10,000,000,000 gallons, covering an area of five miles in length and a half mile in width an average depth of 15 feet. With the dam at its full contemplated height the lake will hold 40,000,000,000 gallons, and at 65 feet 21,000,000,000 gallons. Before the dam was built this water was allowed to flow in winter torrents to the sea. It is now capable of irrigating 50,000 acres of land in the frostless foothills, once supposed to be beyond the pale of irrigation, and to supply a population of 500,000 for domestic purposes. It at present irrigates the lands included in the towns of Redlands, Lugonia, Crafton and Highlands, and is to be extended to San Bernardino.—*Scientific American.*

Tree Growth.—A curious example of the rapid growth of the catalpa tree is to be seen in Independence Square. Several years ago labels bearing the scientific and common names of the trees were affixed to all the trees in the square. The labels are rectangular metallic plates, each attached to a staple driven into the tree from which it was suspended. As the trees have increased in girth the staple has been gradually buried and the plates tilted up. Many of them are at an angle approaching the horizontal, but the plate on a catalpa tree is buried an inch or more under the bark, and is firmly fixed in that position. The astonishment of the archæologist of one of the future centuries who, in seeking for traces of the cradle of liberty, comes upon a tree with its scientific name embedded in its trunk, may be imagined. In the meantime the purpose of the labelling is being totally defeated by nature.—*Public Ledger.*

Adaptation to Climate.—I often noticed the colored natives of South Africa, exposed to the sun, with bare heads, under circumstances which would doubtless have been fatal to Englishmen; but I was led, when in Cape Town in the summer of 1840, to conclude that a hot climate in the course of time, or of successive generations, produces a physical change in the animal frame. I noticed a tallow chandler making candles when the temperature of the weather was so high, that I was certain the tallow would not have set in England. On inquiry, I learned that the tallow of the Cape oxen, would set so as to be hard, when that from English oxen would remain soft, and tallow from India would set at a high temperature still harder than that from the Cape oxen. As such a change is produced in oxen, it seems probable that a similar one may be produced in other animals, and that they may thus become prepared to sustain a high temperature without injury.—*James Backhouse.*

Fascination.—An article by C. Few Seiss, in the *Scientific American*, relates the following anecdote of a partridge or quail:

"I went with several companions to a wood about two miles distant from Hagerstown, Md., for the purpose of gathering the wild haws, with which the limestone ridges in that region are frequently overgrown. The berries likewise attracted great numbers of birds, and the clefts among the rocks offered a safe retreat to reptiles. Coming to an open space in the wood, we were surprised to see a bob-white moving about in a very singular manner. Its movements were very peculiar. It went in a zig-zag line, first to one side and then to the other, occasionally hopping forward, and always advancing. At the same time it continued to utter a chirp of great distress. We soon perceived that its eyes were steadily fixed upon a copper-head snake, three or four yards distant. The snake did not appear to be disturbed by our intrusion, nor did it seem particularly intent upon its prey. One of our number went forward and captured the bird, which was apparently rather relieved by getting into human hands, and soon ceased to tremble."

In the same article, the writer adds the following remarks on this subject:

"A friend tells me that once, when on a collecting trip, he dropped a bright tin box near a trunk of a tree, and hurried away after a butterfly he saw flying in the wood. On his return, as he approached the spot were he had dropped the box, he was surprised to see a gray squirrel several feet away from the box, with its eyes fixed steadily upon it, moving nervously from side to side, now coming forward and again backing away a few inches, but never removing its eyes from that mysterious object—the tin box. The squirrel seemed bound to the spot, and only retreated when my friend approached to within a few yards of it."

Items.

General Meeting at Evesham, N. J.—The Committee appointed by the late Quarterly Meeting of Haddonfield, concluded it would be right to hold a meeting for the members generally, and more especially for the younger class at Evesham (Mt. Laurel). It was accordingly held on the afternoon of First-day, Fourth Mo. 1st. The number in attendance was quite large.

This meeting originated in a concern which had been felt by many Friends for the encouragement of our members in a close attention to the leadings of the Spirit of Christ; so that they might become more earnestly engaged in seeking their own salvation, and be drawn into nearer fellowship one with another; and into a united maintenance of the doctrines and testimonies of our Society,—which are in close agreement with primitive Christianity, and into which our forefathers were led by the same blessed Spirit. On settling down into silence, this concern was renewedly felt; and the solemnity which prevailed throughout the meeting was an evidence that the Divine blessing attended.

The vocal exercises were harmonious in character, and all imbued with the feeling which had led to the appointment of the meeting—a feeling similar to that which animated King David of old, when he lovingly exhorted his son, "Know thou the God of thy fathers, and serve Him with a perfect heart and with a willing mind;" and to that which the Apostle so touchingly expressed, when he said, "I have no greater joy than to see my children walking in the Truth."

Those who were in danger of becoming confused with the various voices that are in the world; and of yielding to the suggestion, that it is no longer necessary to walk in the same strict, self-denying path that Friends trod in former days; were tenderly advised that it was still our duty to follow the commands of our Saviour, who had pointed out the way to the kingdom of Heaven; and to walk in the footsteps of the flock of Christ's companions.

The meeting was not unduly prolonged, but closed in good season, before the solemn covering which was over it had been dissipated by physical discomfort and the consequent restlessness.

Preaching on Boston Common.—Considerable interest has been awakened in religious circles in Boston, and elsewhere, by the difficulties interposed by the city authorities to the formerly existing right or privilege of delivering public addresses on the "Common." The *Christian Advocate*, of New York, contains a communication on the subject, from which the following information is derived:

A city ordinance was passed in 1862, which says, "No person shall deliver any sermon, lecture, address or discourse on the Common, public garden, public squares, or public lands of the city, without permission of the Mayor and Aldermen." In 1885, this was so modified as to lodge the power of permission in the hands of the Mayor alone.

"For two hundred years the understanding and the usage seems to have been that the Boston Common was free to the people for any gatherings not harmful to the public peace, although the freehold

vests in the City Government. And ever since the passing crowd was chained by the living eloquence of Whitefield, or listened to the sweet sound of the gospel preached by Jesse Lee as he stood on the pine table beneath the old elm, the poor people, and some that are not poor, have gathered for service on that Common. What the cause or the occasion was for passing such an ordinance, not even the oldest inhabitant seems to know. As early as 1867, the Young Men's Christian Association of this city obtained a permit to conduct services on the Common, and kept it up each year, without creating any disturbance, until 1882, when a permit was denied them and all others who applied. This policy continued for three years, when public sentiment became so aroused that the City Government felt obliged to grant the permit.

"In the meantime the gospel was preached on the Common without a permit, although with frequent and unpleasant interruptions by the police."

"There were a few ministers of the gospel who conscientiously believed that the Mayor was not the proper person to 'try the spirits, whether they be of God or not.' Consequently they preached on the public grounds, asking only God's permission. One of these was William F. Davis, a classmate of Joseph Cook at Harvard, and afterward sub-master in the Boston Latin School. Later he was Superintendent of the North-end Mission. During two summers he preached on the Common without interruption, but on the third summer, in 1884, while peacefully preaching to a peaceful congregation, he was arrested, taken to a police station, shown the obnoxious city ordinance, and discharged. During the next week eight of the leading citizens asked, though not at his request, for a permit for him to preach, but received no answer. Davis resumed his preaching, and continued it during the remainder of the summer. In 1885, A. J. Gordon preached on the Common, was arrested and fined. W. F. Davis was also arrested and fined; but thinking the time had come to test the constitutionality of such an ordinance, he appealed to the Superior Court. When the case came up for trial the District-Attorney offered to discharge him without trial and without the payment of his fines if he would agree to refrain from preaching on the Common without a permit. This he refused to do, and the case going against him, exceptions were taken, and it went to the Supreme Court, where the validity of the city ordinance was sustained. His fines amounted, in the aggregate, to $350, which he refused to pay, and was sent to jail for one year. Through ignorance of the forms of legal procedure, and for lack of legal counsel, he lost his opportunity to carry his case to the Supreme Court of the United States.

"After this whole subject, in all its bearings, had been carefully canvassed by the Boston Evangelical Alliance, composed of about four hundred ministers, they voted unanimously to petition the Board of Aldermen and the City Council to revoke the ordinance. The Boston Methodist Preachers' Meeting previously sent a petition to the same effect. Mayor O'Brien, himself a Roman Catholic, said he would cheerfully sign such a repeal, believing it to be obnoxious and unnecessary.

"Last evening I attended a hearing granted the petitioners by the Committee on Public Grounds. There were about three hundred of the best citizens of Boston present, and nearly all opposed to the ordinance. There were lawyers, judges, doctors of divinity, and laymen and women whose names are known throughout New England. At first the members of the committee were inattentive, indifferent, and frequently interrupted the speakers with flippant questions. But as the magnitude of the subject began to dawn upon them they became more serious, and even quiet. It must have seemed strange to them to hear a man like Brooke Hereford, the pastor of the most aristocratic Unitarian Church in Boston, say that he had preached on the *streets* of five cities and fifteen towns of England, and had never been interrupted except when his crowd became so large as to obstruct travel, when he would be told to move on to some larger place.

"It was not difficult for Joseph Cook to show the unreasonableness of such an ordinance. For even an alderman might see that when a preacher or his crowd became a nuisance the statutory law of the commonwealth would take care of them.

"When the hearing began the chairman said that they had decided that an hour would be sufficient for them to present their arguments. But after the hearing had continued two hours and a half the committee voted unanimously to continue it on another evening."

In the meantime W. F. Davis languishes in the Charles Street jail. His theory is that one man's life is nothing when a principle is at stake. Recently a legal gentleman, who is near to the City Government, and, as may be well surmised, active for the City Government, advised him to take the poor debtor's oath and be set at liberty. He answered: "They have beaten us openly uncondemned, and have cast us into prison, and now do they thrust us out privily? Nay, verily; but let them come themselves and fetch us out."

THE FRIEND.

FOURTH MONTH 14, 1888.

A personal letter from a friend in reference to our approaching Yearly Meeting contains some hints that may be useful.

After speaking of the different duties required of different individuals, some being called into active service, and others by the weightiness of their spirits, serving as ballast to steady the ship; the writer says:—

"I often think it is a favor devoutly to be wished, may I not say, *prayed* for, to have all the various members of the body preserved in their right places; each content to abide therein; for therein, it seems to me, much of our individual usefulness consists, promoting as it undoubtedly does, the healthy action of the whole body. I think our Yearly Meetings (especially of late years) have been much favored in this respect; for which I, for one, am very thankful. We have of course, some goodly, well-intending people, who seeming not at times to know what is best for them or the meeting, are betrayed into attempts to cast upon the large assembly burdens, which, with best help, they might safely venture to carry upon their own shoulders. Indeed, I sometimes feel that it is better even a little to fall short than to overreach the true bounds of our commission."

While thus giving greater publicity to the concern felt by our correspondent, we wish to express the belief that it is a great safeguard against making a mistake, either by undue activity, or by withholding more than is meet, to have the mind brought into that state of humble waiting upon the Lord, and pure submission to his will, in which the supreme desire is to find acceptance in the Divine sight. "The fear of the Lord is a fountain of life;" and the more we dwell in this holy fear, the more will our own plans and prejudices and self-will be subjected to the government of the Head of the Church; and the greater will be the prevalence of spiritual life in our assemblies.

We have received one of the numbers of *The Library Magazine*, published monthly by John B. Alden, of New York and Chicago. Its general character seems to be similar to the well-known *Littell's Living Age*—being composed mainly of articles selected from the current periodical literature. The number received contains 194 large pages of reading matter, and the contents appear to be mainly of a solid and instructive nature. Price $1.00 per annum.

The Secretary of the "American Public Health Association," has sent to the office of THE FRIEND four essays on the preservation of life and health written in competition for prizes offered by Henry Lomb, of Rochester, N. Y., for the best essays on the subjects treated of.

"The subjects selected and the successful competitors for the prizes are as follows: (1) Healthy Homes and Foods for the Working Classes, 62 pages, by Prof. V. C. Vaughan, of the University of Michigan; (2) The Sanitary Conditions and Necessities of School Houses and School Life, 38 pages, by Dr. D. F. Lincoln, of Boston; (3) Disinfection and Individual Prophylaxis against Infectious Diseases, 40 pages, by Major G. M. Sternberg, Surgeon U. S. Army; and (4) The Preventable Causes of Disease, Injury, and Death in American Manufactories and Workshops, and the Best Means and Appliances for Preventing and Avoiding Them, 19 pages, by George H. Ireland, of Springfield, Mass."

The circular accompanying them says:—

Although the treatment of the subjects in these essays is popular in tone and easily understood by any one, the teaching is sound and thorough. There are no misstatements of fact and no false inferences contained in them, and while the most rigid scientific demands for accuracy are complied with, the whole matter is made clear and comprehensible to the most ordinary understanding."

The whole series may be obtained of the Secretary of the Association, Dr. Irving A. Watson, Concord, N. H., in pamphlet form for 25 cents.

Henry Lomb also offers for the present year two prizes, one of $500 for the best, and one of $200 for the second best essay on "*Practical Sanitary and Economic Cooking adapted to persons of moderate and small means.*"

The conditions to be observed in competing for these prizes may be obtained by applying to the Secretary, whose address is given above.

The Association appears to have arisen from a disinterested desire to promote the health and happiness of the people; and the person, through whose liberality the essays referred to were written receives no financial return for his expenditures in their distribution.

We have been requested to state on behalf of both the *Freedmen's Association*, and the *Indian Aid Association*, that there is a continued need both of the sympathy and the financial assistance of Friends, in carrying out the benevolent objects for the sake of which they were originally instituted.

SUMMARY OF EVENTS.

UNITED STATES.—On the 9th instant, the United States Supreme Court handed down a decision in what is commonly known as "The Oleomargarine Case." The Court holds that it is entirely within the police powers of the State to protect the public health, and that the questions whether the manufacture and sale of oleomargarine are or may be conducted in such a way as to involve such danger to the public health as to require the suppression of the business rather than its regulation, are questions of fact and of public policy which belong to the legislative department to determine.

Professor Kirchoff, Jr., agent of the United States Geological Survey, has issued his annual preliminary estimate of the production of lead and zinc in the United States during 1887. The estimate shows a large increase over former years. There were produced during the year 135,552 tons of desilverized lead and 25,148 tons of non-argentiferous lead. The total output of zinc was 50,340 tons, of which Illinois produced 22,279 tons, Kansas 11,935, Missouri 8660, and the Eastern and Southern States 7446.

The strike on all the railroads in Chicago was ended on the 4th instant, except that on the Chicago, Bur-

lington and Quincy, and the men returned to work. For more than six weeks the Burlington strike has been unceasingly carried on. It was stated at the engineers' headquarters in Chicago on the 9th instant, that 75 employés at the general offices of the company had been discharged, as had also 50 per cent. of the operatives in the Keokuk shops.

The Iowa House of Representatives has passed a resolution providing for an amendment to the State Constitution granting suffrage to women.

Telegrams from all parts of Kansas report recent heavy and continuous rains. The outlook for grain in that State is said to be excellent.

The flood on the Missouri, immediately above Sioux City, has been the highest and most disastrous since 1881. Just below Elk Point an immense ditch was dug along the line of the lowest depression toward the Sioux River to carry off the flood waters. The water plowed out the ditch and threatened to change the channel of the Missouri in conformity with it, tore away fences, hay-stacks, out-buildings and everything in its way.

The License Court of Pittsburg concluded the hearing of applications on the 5th instant. Out of 1500 only 248 were granted. The result is a great surprise to saloon keepers. Many of the most prominent liquor dealers in the city are among those refused.

A peculiar fact noted in connection with the local option elections in Missouri is that all the towns on the Chicago and Alton road went dry, while those on the Wabash went wet.

On the 3rd instant, Claus Spreckels consummated the purchase of the site for his sugar refinery. The property chosen is about ten acres of land on the Delaware River front, at Reed Street. It was bought from the estate of William V. Merrick for $500,000 cash. It is stated that the buildings will cover 112,000 square feet of ground, and they will vary in height from 9 to 11 stories.

Isaac Hough, a large importer of sugar and molasses from the West Indies, says: "It will be a great thing for the city. A sugar refinery of the size that Claus Spreckels is about to build will melt over two ordinary cargoes of the raw material every day, say 10 or 12 a week. An ordinary cargo is about 550 hogsheads.

"Supposing that no steamers are used, which can carry 2000 hogsheads, the erection of the refinery would mean the arrival at the port of over 500 additional vessels during each year. The number of vessels from foreign ports that annually come to the city is now about 1300.

"Claus Spreckels' refinery would increase the port's tonnage from foreign ports a third or a quarter. The 500 additional ships would need freight to ship out in them, they would be obliged to provision and often to be manned here. Injured sails and other damage must be repaired by workmen from Philadelphia. From 700 to 1000 hands would be employed. Piles will have to be driven to make a good foundation for the refinery, which will be of immense weight. The buildings in the rough, without machinery, will cost about $1,500,000.

Deaths in this city last week numbered 427, which is 10 more than in the previous week, and 23 less than in the same period last year. Of the foregoing 221 were males and 221 females; 58 died of consumption; 38 of pneumonia; 27 of diseases of the heart; 22 of old age; 21 of convulsions; 19 of inflammation of the brain; 17 of inflammation of the stomach and bowels; 12 of marasmus; 12 of debility; 12 of Bright's disease; 11 of typhoid fever; 10 of apoplexy, and 10 of peritonitis.

Markets, &c.—U. S. 4½'s, 107; 4's, 124½; currency 6's, 120 a 129.

Cotton was dull and weak, at 10⅛ cts. per pound for middling uplands.

Refined sugars were in good demand and steady. Wholesale prices were 7c. for powdered; 6¼c. for granulated; 6⅝c. for crystal A, and 6¼c. for confectioners' A.

Feed was scarce and firm. Winter bran quoted at $21 a $22; and spring do. at $20 a $21 per ton.

Flour and Meal.—Demand for flour continued of a hand-to-mouth character from local the trade at former rates. Sales of 125 barrels Pennsylvania roller straight, at $4.25; 250 barrels Ohio straight, at $4.40; 500 barrels winter patent, at $4.60 a $4.75; 125 barrels Minnesota clear, at $4, and 625 barrels do., patent, at $4.65 a $4.80. Rye flour was quiet, at $3.60 a $3.65 per barrel, as to quality.

Grain.—No. 2 red wheat, 90 a 90¼ cts.

No. 2 mixed corn, 60½ a 61¼ cts.

No. 2 white oats, 40¾ a 41 cts.

Beef cattle.—Extra, 5½ a 5¾ cts.; medium, 4½ a 4¾ cts.; common, 3¾ a 4¼ cts.

Sheep.—Natives, 3½ a 7¼ cts.; Kansas, 4 a 6½ cts. Lambs, 4½ a 7¾ cts.

Milch cows, $25 a $50. Fat cows, 2¼ a 3½ cts.

Foreign.—On First day last the 8th instant, a large gathering collected in the proclaimed districts in Ireland. They were generally dispersed by the police without being addressed by the intended speakers.

Sir Henry Parks, the Prime Minister and Colonial Secretary of New South Wales, has sent to the London Colonial Office a despatch urging the Government to negotiate with China for the total suppression of emigration to Australia. He says that the public feeling against Chinese emigrants is becoming stronger throughout Australia.

A severe tornado has done great damage in the native quarter of Dacca, India. Nineteen persons are reported killed. The European quarter escaped.

A despatch to the London *Standard* from Tangier, dated the 8th instant, says: "A treaty was signed today whereby the Sultan agrees to leave the dispute between the United States and Morocco to the decision of a Moorish representative and the American Consul. If they fail to agree a European referee will be nominated whose decision shall be final."

Meline, member of the Chamber of Deputies from the Vosges, was on the 4th instant elected President of the Chamber. He received 168 votes. Clemenceau received the same number of votes, but Meline was declared elected, owing to the fact that he had served a longer time in the Chamber.

In the election on the 8th instant to fill the vacancy in the Chamber of Deputies from the Department of the Dordogne General Boulanger was chosen. He received 59,500 votes, against 35,750 for Clerjonnie, the Opportunist candidate. The result was unexpected, and has increased the uneasiness of the Conservatives, who declare that the Boulangist movement is a public danger, and urgent measures are demanded to check it. The Bonapartists assert that the result in the Dordogne proves that the country demands the dissolution of the Chamber of Deputies and the revision of the Constitution.

All Germany has been agitated the past week over the prospective marriage of Prince Alexander of Battenberg, to Princess Victoria, daughter of the Emperor Frederick, and grand-daughter of Queen Victoria of England. Prince Bismarck is opposed to the match, fearing the alliance may be offensive to Russia.

Reports from the flooded districts state that the Rhine and Warthe are subsiding somewhat, but that the Vistula has broken forth further, and now covers from 300 to 400 square miles with its waters. Seventy-nine villages have been submerged, and 30,000 inhabitants have been rendered homeless.

The fact that about fifty persons committed suicide at Monte Carlo within the past three months does not seemed to have interfered with the receipts of the gaming establishment, which increased during the same period.

It is rumored in the City of Mexico that the Government is considering a proposal for the completion of the railway across the Isthmus of Tehuantepec by an English syndicate. The road is to be built with steel rails, to have five station houses and an abundance of rolling stock. In aid of the project the Government is to issue bonds at par, payable in 60 years, and bearing 5 per cent. interest.

At Celaya, Mexico, on what is called "Easter Sunday," a number of prisoners, army deserters and others, obtained permission from the authorities to attend a bull-fight. The plaza was contructed of wooden masts, reeds, &c., and one of the prisoners struck a match and lighted one of the dry mats. The flames spread with great rapidity, and a panic ensued among the large audience. The bulls broke loose from their stalls and rushed wildly through the crowd, knocking over all who stood in their way. Eighteen women and children were killed and 68 persons were badly burned, it being feared that at least 10 of the number will die. Fifty persons in escaping were knocked down and trampled upon by the throng, and some of them were badly though not fatally injured. No man lost his life.

Much excitement has been caused in San Diego, California, by reports of rich gold discoveries in lower California, and prospecting parties have been fitted out and gone to the scene. It is stated that a number of experts have been in the fields and have brought back to their employers great reports of rich discoveries. One expert who claims to have prospected a large portion of the new country, says the field really extends from a few miles below the boundary line down to San Quentin, and that gold can be found in the mountains the entire distance. Silver and iron also constitute a large portion of the mineral wealth above San Quentin, while below that point there is an abundance of copper.

NOTICES.

"The Temperance Association of Friends of Philadelphia Yearly Meeting."—The Annual Meeting will be held at the Twelfth Street Meeting-house, on Fourth-day evening, 18th inst., at 8 o'clock.

Friends generally are cordially invited at attend.

A meeting in the interest of Peace will be held at Friends' Twelfth Street Meeting-house, on Sixth-day evening, 20th inst., at 8 o'clock.

Friends generally are cordially invited to attend.

Freedmen Association.—The Twenty-fifth Annual Meeting of the Association of Friends of Philadelphia and its vicinity for the Relief of Colored Freedmen, will be held at Twelfth Street Meeting-house on Second-day evening, Fourth Month 16th, at 8 o'clock.

Wm. H. Haines, *Secretary.*

Westtown Boarding School.—A Stated Meeting of the Committee having charge of the Boarding School at Westtown, will be held in Philadelphia on Seventh-day, the 14th instant, at 2.30 P. M.

Fourth Mo. 1888. Wm. Evans, *Clerk.*

Friends attending the Yearly Meeting can be furnished with simple meals, both before and after the sittings of the meeting, at moderate charge (15 cents), in the second story of the central part of the Arch Street Meeting-house. Meals will also be furnished for those attending the Meeting for Sufferings and the Select Meeting, the previous week.

Wanted.—A woman Friend, to assist the Matron at Tunesassa in household duties, and giving instruction to the Indian girls in housekeeping. Apply to

Seth Warrington, Moorestown, New Jersey,
Aaron P. Dewees, Chester, Pennsylvania,
Ephraim Smith, 1110 Pine St., Philadelphia.

Wanted.—A woman Friend for Matron at the Shelter for Colored Orphans. Apply to

Mary Wood, 914 Pine St.
Anna W. Lippincott, 460 North Seventh St.
Rebecca B. P. Haines, 1516 Arch St.

Indian Aid Association.—The Nineteenth Annual Meeting of the Indian Aid Association of Friends of Philadelphia Yearly Meeting, will be held on Fifth-day, Fourth Month 19th, 1888, at 8 P. M., at Twelfth Street Meeting-house, Philadelphia.

Friends generally are invited to attend.

Richard Cadbury, *Clerk.*

Died, at Coal Creek, Iowa, Second Month 13th, 1888, Lydia, wife of Benjamin Coulson, and daughter of Josiah and Deborah Strothan, aged 62 years, one month. She was born in Columbiana Co., Ohio. In the spring of 1854, with her husband and little family, she removed to Coal Creek, Keokuk Co., Iowa, where they have since resided. She was a birthright member of Friends' Society, and her life was consistent with its principles. Quiet and humble in her life, she manifested a lively interest in the work and welfare of the church. At the time of her death she was an overseer of Oskaloosa Monthly Meeting.

——, 22nd of Third Month, 1888, at his residence, Edge-End, Muncy Valley, Lycoming County, Penna., Henry Ecroyd, in his eighty-eighth year. The son of James Ecroyd of Lancashire, England, one of the earliest settlers of that beautiful valley. Henry Ecroyd passed his long and honorable life there, a member by convincement as well as by birthright of the religious Society of Friends. His upright course of life, his steady adherence to principle, and habitual and reverent attendance on Divine worship, combined with a genial and kind temper and courteous manners, ensured the regard and esteem of those who knew him. From his father he inherited a taste for literature, and this, with his genuine love of nature and strong attachment to his native valley, surrounded by the Alleghanies, enlivened his conversation. The loss of his presence and influence is greatly felt in the meeting and neighborhood; but his trust in his Saviour and his peaceful close, give a consoling belief that for him "to die was gain."

——, at his residence near Bloomfield, Ontario, on the 18th of Third Month, Johnson Brewer, a member and minister of West Lake Monthly Meeting, in the 81st year of his age. He was the most aged Friend in the station of minister, in Canada. He had steadily maintained his integrity, both in principle and practice, amid much opposition; and as life advanced, his ministerial communications were attended with an increased degree of spiritual life and power. His last illness was very short, (of less than two days' duration), and during part of the time he lay in an unconscious state; yet his consistent Christian life gives to his friends the assurance that his end was peace.